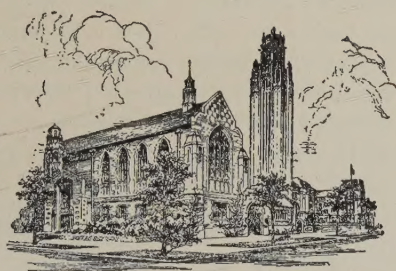


The
Chicago Theological Seminary
REGISTER



<i>The Ministry Today</i>	- - - - -	By ALBERT W. PALMER
<i>We Need Pathfinders</i>	- - - - -	By HENRY NELSON WIEMAN
<i>A Student Welcome to Students</i>	- - -	By GERALD E. MAGGART
<i>Man's Other Religion: Nationalism</i>	- - -	By EDWARD SHILLITO
<i>Christmas in American History</i>	- - -	By WILLIAM WARREN SWEET
<i>Alumni Notes</i>	- - - - -	By BENJAMIN W. ROBINSON
<i>Book Reviews</i>	- - - - -	By THE FACULTY AND OTHERS
<i>Religious Dramas for Christmas</i>		

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The Chicago Theological Seminary REGISTER

FRED EASTMAN, *Editor*

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Number 4

The Ministry Today

By ALBERT W. PALMER

(This address by our president to the entering class may come as a bugle call not only to welcome students preparing for the ministry but also to hearten and reinforce men already in the midst of it.)

IN BEHALF of the faculty, and of the whole Christian church, I welcome you to a great adventure as you begin these days of preparation for the work of the Christian ministry. You have set your faces toward a calling which is no sinecure, no "easy berth," no "cushy job." If you seek wealth, or mere social prestige, or an established niche of professional standing in a crystallized social order, do not seek it here! This is no place for you. We are in one of the great creative periods of human evolution. Everything is on the march. Social institutions, codes, ideals, and practices are plastic. Because they are plastic they often seem pitifully weak, but they are also capable of being molded into new and better patterns which may set into strong and abiding forms tomorrow. But just now they are plastic and that makes the ministry today a great adventure in moral leadership.

Once the growing edge of human life was in the area of *personal* ethics. Before great codes like the ten commandments crystallized into general acceptance there was a long period of struggle and experi-

ment as to what the proper conduct of the individual might be: Whom could he murder? Could he take anything he wanted if he found it not chained down? Were all women fair plunder if he could steal them? How much of the time should he tell the truth? To these questions, and others in their field, humanity has given its answer in fairly final terms: Thou shalt not kill! Thou shalt not steal! Thou shalt not commit adultery! Thou shalt not bear false witness!

Now the growing edge is in the area of *social* ethics. Humanity is engaged in a great yeasty struggle trying to make up its racial mind about such questions as these: Is wholesale murder, called war, to go the way of retail murder? Can we really renounce war? What better ways can we substitute for relieving the tensions which lead to war? Are race prejudice, discrimination, and conflict inevitable? How can justice between nations and races be secured? Is it safe for man to possess the vast powers unleashed by modern science, machinery, and organizing skill? What are the considerations limiting the use of military force, police power, political ma-

juries, and private property? What are the rights of minority groups, of children, the aged, the poor, the maladjusted, to special care and service?

Of course, you can run away from most of this. Rabbi Silver has suggested that a major peril of the church today is that it should sink into a state of "pious irrelevancy!" But I take it that you are not willing to be just softly pious but irrelevant—I take it, rather, that you purpose to link up religion to the growing issues of life, to make your church a potent active influence in the community's ways of thinking and acting. Therefore I welcome you, first of all, to a great adventure.

In the second place, I am welcoming you to days of preparation. Phillips Brooks once urged the students of Alexandria Theological Seminary to work hard on their studies, assuring them that, once out in the active ministry, days would often come when they would long to shut their mouths and open their books! These are days to open the great books of the world and master what is in them. Don't be content with superficial pre-digested journalistic books, either, but plunge more deeply. Read from the original sources as well as the best interpretations of those originals. Don't be lured away by social distractions, by the movies, or the intoxication of the great city or even an overemphasis on your field work job—important as that is—but read, and read, and read!

One of our recent graduates, now on our fellowship at Edinburgh, writes back of the amazing erudition of the men on the faculty of the University of Edinburgh. Personally I have an impression that the average minister and layman in the British Isles also has a richer background of scholarship than the corresponding man in America. The pioneer hale and hearty days of oratory and bluff are passing even in this country. To face the grave and

complicated problems of tomorrow we shall need to know all we can of the best that has been thought and written in every field we enter.

Read, therefore, and then think and write and discuss. Clarify your impressions by writing them down. Thus you clear your mind, objectify the idea, get it out where you can scrutinize it, and prepare the way for the next stage. After you have submitted the new idea to your own criticism, try it out in discussion, not as a debater, pre-committed to his side, and certainly not as an oracle, sure of his infallibility, but as a seeker after truth eager to look out through the windows of other minds. (Wise oracles, by the way, have always guarded themselves by uttering their findings only in cryptic terms capable of various interpretations according to the subsequent event!)

Again, I welcome you to a goodly fellowship. I suppose there is a progressive attitude toward our teachers. In early childhood we love them with unsuspecting innocence. Then, under the suffering of the grades, our friendship distinctly cools and finally in the eighth grade becomes definite hostility. By Sophomore year in high school it is sometimes open warfare! It mellows gradually thereafter until in college it becomes a somewhat condescending toleration mingled with gleams of pity and even affection. But now, in a professional school, I beg of you to put all such childish ideas away and count us of the faculty as your fellow-workers in a common field. Think of us as colleagues who have gone some ways ahead of you and may be more familiar with the landscape but who are also eager and interested to get your fresher and often creative reactions to the problems confronting us. Let us all be grown up together! The faculty keep office hours for your convenience in seeking them out for

conference. They will welcome you as fellow-workers at a common task.

I am very keen about this sense of fellowship here at the Seminary. My ideal is that we should have something of the corporate life of an Oxford college in the midst of Oxford University. An Oxford man is always first of all a man of his college—it may be Balliol or New or Christ Church or Magdalen or, perchance, Mansfield—but always his loyalty centers there and then spreads to the entire University. So we are spiritually, and to some degree formally, a part of the University of Chicago, but first of all may we have a comradeship and a cohesion here in our own *esprit de corps* as members of this Seminary.

There is a peculiar peril, a specialized demon, which haunts graduate students and ministers—the peril of self-centeredness, of egoistic concentration on the single individual's task and fortunes. Let us remember here to think of one another, to be active members of a larger whole. Then out of our shared experiences in chapel, in fellowship, at the social hour, in the vesper services, shall emerge friendships and common insights that shall en-

dure across the years and a corporate understanding greater than anything one can achieve alone.

This leads me to the last thing—I welcome you to a mystic communion. We are a school with a religious motive. We don't talk much about it but we are here because we are seeking to bring our lives into tune with the great creative forces of the universe, because we believe that beyond the confusion, ignorance, and sin of this present world there is at the heart of things a divine goodness, a perfect beauty, an unconquerable love. This common faith in God, this deep and ever present reverence for Christ, is the hidden mystic common loyalty that binds us all together. A seldom-sung hymn contains these haunting lines:

I sought the Lord, and afterward I knew
He moved my soul to seek him, seeking me!
It was not I that found, O Savior true,
No, I was found of thee.

God grant that this may be your experience as you resolutely seek the truth in the goodly fellowship and mystic communion of this Seminary.

We Need Pathfinders

By HENRY NELSON WIEMAN

An address delivered at the opening exercises of the Autumn Quarter on October 4

CIVILIZATION has reached the place where the old roads fade out. We need trail-breakers to beat a new path through the wilderness. We have come to the end of the old road in science, in politics, in industry, and in religion.

In science certain underlying principles and basic theories constituted the road down which the scientists traveled in making their investigations. Such basic

theories were the law of gravitation, absolute space, absolute time, and absolute motion, an atom that moved according to mechanical principles. But these basic assumptions are breaking down. New guiding principles must be found. Hence the need of pathfinders in science. Representative scientists like Bridgman and Whitehead tell us this is so.

In politics also the old road comes to an end. The old political policies, programs,

and slogans no longer deal with the vital issues of our time. New ones that meet the requirements of political organization in our age must be set forth. Paul Douglas in his *Coming of a New Party* and Norman Thomas in *As I See It* make this plain.

In industry and business the same condition is apparent. See Stuart Chase's *A New Deal*, and Sir Arthur Salter's *Recovery*.

In religion also we have come to the end of the old road. Traditional authority is no longer acceptable as guide to religious belief, nor as a test of better and worse, nor as a satisfactory statement of what is supremely worthwhile and the rightful object of highest devotion for all human living.

Those who have abandoned traditional authority as a guide have turned to experience. But experience can lead us nowhere unless we have a method by which to learn from it.

What we need supremely today is a method by which to test the truth or falsity of great guiding religious beliefs and with which to develop such beliefs from the wealth of human experience. We also need in equal measure a method by which to judge what is better and worse and what is supremely worthwhile. We need pathfinders to develop and clarify such methods and to get religious people to use them and be true to them in all their religious living.

What keeps a man from being a pathfinder?

Fear keeps many a man from being a pathfinder. Ofttimes the enslaving fears of a man are not known to him. He does not know he is afraid. But he is. He may be afraid of what others will think of him, afraid of failure, afraid of losing the friendship of someone who is dear, afraid of sickness or death or any number of things and imaginings.

Fear is cast out by perfect love. He who loves some one or two, especially, and his fellow-men and God sufficiently to cease to be anxious about himself will no longer suffer demoralizing fear. Also, he who faces fairly and squarely the object of his fear, and searches out its true nature, will find his fear diminishing. Whosoever learns to view things objectively, his own self included, will find fear abating.

Conventional inhibitions also prevent many a man from being a pathfinder. As children we were all reared to think and say and do the proper thing. Some were reared much more carefully and rigorously than others. This mastery of social convention is good, but the great danger is that these conventions will stand like walls on either side of the old road, shutting us in and keeping us from exploring new paths. We escape this danger when we become conscious of these social conventions operating in us as habits. When we know them and use them, we are not imprisoned by them. But he who has them and lives by them, but does not know it, is likely to be confined by them.

Routine efficiency is another obstacle to pathfinding. We all need to be efficient. Efficiency requires established habits and a systematic routine way of doing things. But we must guard carefully that we master this system and do not let it master us. Many a man in his blundering youth might have been a pathfinder. But when he becomes fully mature at forty, and is efficient, the possibility of pioneering is made impossible to him.

Wealth-seeking keeps men from pathfinding. He who breaks from the beaten ways, and seeks to make a new road, may, by happy accident, stumble on wealth. But it is not likely. And certainly if he makes wealth his dominant aim, he will not seek out those ways of life which our age must travel if it is to escape disaster.

Prestige-seeking is another obstacle in

the way. If a man is to keep up his prestige, he must do the proper thing. He must live in the right quarters, have the right kind of car if his station requires it, read the books he is supposed to read, belong to the proper clubs, know the right people. But keeping up one's prestige in that way is deadly to all pioneering. When a man has gotten past fear and conventional inhibitions, routine efficiency, and wealth-seeking, and faces the wilderness ready to explore, it is the requirements of prestige which finally throw a net about him and drag him back into the old road, there to dawdle and wait until someone else clears that way which civilization must have open before it to move on.

What is it that makes a man a pathfinder?

A restless and constructive imagination is the first requirement. Only with the imagination can we explore. There is no other way. It must be an imagination controlled by some method of search, but, when it is so controlled, the more heaven-scaling, hell-plumbing, world-revolutionizing it is, the better for pathfinding. Almost all healthful children have a restless and searching imagination. But in time it is killed in many of us by the conditions just described as keeping a man from being a pathfinder.

Discontent is also needed. If a man gets into a comfortable berth, if things are going too well with him, he is likely to settle down where he is. It takes the push of discontent as well as the lure of a vision to make a man go forth and endure the dangers and difficulties of pathfinding.

Psycho-physical energy is also needed. A man must have a drive which keeps him going on over disappointments, failures, obstacles of many sorts. This may be partly due to innate physiological conditions, but it also depends in great part on the manner of life a man lives, and the integrity of his personality. If he allows his interests to dissipate, he will have little driving power. But if all his interests are organized and work together in a system, he will have the maximum energy which his health and constitution will permit.

Every pioneer needs some small group which approves of his pioneering, and will stand by him when he fails, as he inevitably will in many instances. It may be only one, who is closest and most surely reliable. It is hardly human for a man to break with the common ways of men unless there are at least a few who will give their sympathetic approval and good will.

Last of all, a blazer of new trails must have a philosophy of life which provides self-validation in pathfinding. A man will do with zest only that which gives him worth in his own eyes. Many people, perhaps the vast majority, have a philosophy of life which provides self-condemnation rather than self-approval, when they break away from the old roads. Any philosophy of life which has in it lift and driving power is a man's interpretation of his supreme religious devotion. The driving power of a great religion, harnessed to a philosophy which gives high worth to the self when engaged in pioneering, is the last and greatest condition which makes a pathfinder.

A Student Welcome to Students

By GERALD E. MAGGART

An address delivered at the opening exercises of the Autumn Quarter on October 4

YOU are being welcomed to more than the aesthetic environment of a Seminary, the quiet moments of meditation you will spend in Thorndike Hilton prayer chapel, the inspirational walks through Clarence Sidney Funk cloisters, the hours of fellowship in Joseph Henry George Commons with its unusual stained glass windows. In truth, there are many things about the environment of Seminary life that are decidedly not aesthetic. You are becoming part of the life of a city as well as of a Seminary. Mayor Cermak has spent the summer trying to evangelize Europe with the idea that Chicago is the most beautiful city in the world, with which we readily agree. Yet we cannot forget the slum back of the Gold Coast, the despair and loneliness of the homeless men who course up and down West Madison. We cannot drive the stench of the stockyard from our nostrils. Neither can we forget the grime and soot and smoke of South Chicago.

Many of you will find yourselves leaving the quiet beauty of Seminary walls on Sunday mornings to go out to churches, settlements, and neighborhood houses in these less beautiful spots of the city. You may find yourselves in colorless basement rooms teaching little Mexican, Polish, and Italian youngsters from homes of want and poverty and ugliness.

How strange seem these hours spent in field work in this great laboratory of Chicagoland. Especially strange do they seem as we look back on them as we sit in New Testament classes grappling with the synoptic problem, or as we spend hours in libraries desperately trying to write papers on the origin and develop-

ment of Genesis. For Seminary life means scholarship. In fact, we predict that there will be hours in your life when some theological concept will come to mean more to you than all of life. Again, some of you may at times find yourselves unable to conceive of reality in any expression other than configurations of spots on a base map that indicate the inevitability of a population movement in a certain area of the city.

Seminary life means not only scholarship but leadership. Critical scholarship and scientific research hold their findings as tentative, subject to further investigation. Yet when we go out to our Sunday-school classes Sunday mornings or to our boys' club meetings on Friday evenings we shall have to forego the skepticism of pure science and deal with absolutes. There is no other way to handle twenty youngsters each bent on disturbing the cosmos in his own unique way.

Not the least of the values of Seminary life is fellowship, and perhaps it is one of the most elusive. There is something eternal about Gothic architecture, and we can easily welcome you to enjoy its unchanging beauty. But we cannot in the same sense welcome you to a finished fellowship. There is something more to real fellowship than the mechanical attendance of the Monday night Fellowship Meetings, attendance at teas and vespers, and participation in those informal groups that gather in the Commons. We welcome you who are here for the first time to enter into the fellowship of the Student Body of the Seminary, and we are ready to share with you that "something more."

Man's Other Religion: Nationalism

By EDWARD SHILLITO

A digest of three lectures delivered on May 17, 18, and 19 at the Seminary by the Reverend Edward Shillito, M.A., literary superintendent of the London Missionary Society, and British correspondent of "The Christian Century."

I

IF A lecturer speaks upon "Man's Other Religion," he must explain why he uses the word "other." If the religion of Nationalism is "another" religion, to what may it be added? The answer is clear: the Moslem, the Hindu, the Buddhist, the Christian, may be also worshipers at the altar erected to *Patria* and give the real devotion of their lives to their Nation. In times such as the present, there is a real danger that this ancient altar may be rededicated, and man, bewildered by the chaos of the moment, may retreat to it; and even while he gives his assent to his old religion, Islam or whatever it may be, his real religion is his Nationalism.

In any survey of the present scene, it is impossible to escape from the problems of nationality. How is it possible, for example, to deal with the urgent task of ending war, unless there is some new way, or old way restored, of dealing with the nation? War is unavoidable in a world which is organized into sovereign states, each of which acknowledges nothing above "the ends of state." Like all other problems, this way of interpreting the character and place of the nation is discovered to be one of religion. Those who would take their bearings in this modern world, sooner or later must see how devotion to the state is related to the devotion which is due to the Eternal God. How far is it possible to give to Caesar that which belongs to God alone?

There are three facts of importance for the student of this present scene, and if

"repentance" means the adjustment of our minds to new facts, the Christian thinker must seriously take these three into account. First, there is the war; second, the entrance of the East into the one drama of humanity; third, the breakdown, at least for the time being, of the old traditional religions. These together furnish a strong probability that man in his confusion will retreat behind the barriers of his own nation and give to it all the passionate love and obedience which he can no longer give to his God.

By "Nationalism" is meant the mind and action of those who believe in a sovereign state above which there can be no higher power—against which there is no appeal. Its creed is "My country, right or wrong": a creed which can only imply that devotion to his state is for every man neither conditioned nor restricted by any ethical principles. Whatever object, either nation or human being, is so exalted takes at once the place of deity; and the acknowledgment of such an object has the character of religion. It is this danger which should receive the serious thought of all who are concerned with the future of religion. If nationalism becomes a generally accepted religion, there is at once an end not only of Christianity but of all religion. We cannot serve two gods.

a) The war was at once a revelation of what is bound to follow upon the acceptance of this attitude of the state, and at the same time an occasion for new outbursts of the same thing. The war ended, as all wars end, in the interchange of sins between the conquered and the conqueror.

A rapid survey shows how both in the West and in the East there is a revival of Nationalism. It takes many forms. In Arabia under Ibn Seaoud there is a theocracy; in Japan the cult of the nation, symbolized by the worship of the Emperor, remains the one supreme religion; in China a people is seeking to pass from a society based upon a loose confederation of clans into a national unity; in Turkey there is a frank acceptance of Nationalism as an alternative to Islam; in Italy, Fascism makes a place for religion by the assumption that Catholicism is the Italian gift to the world; Russia is the scene of an experiment in the unifying of the proletariats of the world, but the experiment may end in the raising of barriers around the Russian elect nation. The experiment may easily end in a new outburst of Russian Nationalism. In almost every nation in Europe and America there is a strong trend in the direction of Nationalism.

b) What has happened in Europe may be repeated in the East. It is the time of the Renaissance there as it was in Europe four hundred years ago (see *Nationalism in the East*, by D. Kohn). Europe then took the way of the sovereign state and that ended in the war. In the East as in Europe four centuries ago, there is at once a disintegration of the old traditions, an inrush of new knowledge, and an awakening of national aspirations. The world has reason to watch with anxiety which way the East will go. If it follows Europe, the end will be a disaster, far more deadly, than the last war. That will no longer be called the "Great War."

II

This altar is an ancient one. The clash of loyalties in which the soul of man is involved can nowhere be better studied than in the Old and New Testaments. By a comparison of the Song of Deborah, in Judges, with the prophecies of Amos, the

Book of Jonah, and the fifty-third chapter of Isaiah, it is possible to see at once how in Israel there was a progress out of a religion in which the nation and its God were inextricably bound together, to a religion in which the honor sought for a nation was that of suffering for the redemption of the world. The Old Testament must be read in the light of the end which is reached, not in the light of its crude beginnings.

When Deborah called the tribes of Israel to war, it was to a fight for the Eternal. The burghers of Meroz, who held back, were cursed because they came not to the help of the Lord. But Amos and Isaiah made a sharp distinction between the cause of Israel and the purpose of its God. Above Israel and all nations there was the law of the holy God, all who sinned against which were doomed. The prophets of the eighth century would never have said "My country right or wrong." But in the later days of Israel there came a revelation of a people, not seeking conquest over others, but being bruised for their iniquities. Nationalism of the narrow kind withers up in such a noble vision. The nations are drawn together by a new bond.

"But Sion—her name shall be mother." If only the nation of Israel had listened to these voices! But the two nations lived on side by side: the one which found its expression in pride and hatred, revenge, and dominance; the other which lived in order to become the spiritual redeemer of the nations. What gulfs divide them!

To the Jewish nation, still a nation in spite of all its enemies had done, Jesus came. He called his people to fulfil the vision of its noblest seers. It had been as a ship sailing with sealed orders. Jesus came to break the seals. Israel had been stripped of all temporal power that it might enter upon its spiritual lordship. Jesus longed to win his people from its

narrow nationalism so that it might become the spiritual guide of all the nations. The world of that day needed nothing so much as a spiritual foundation. But Israel made the great refusal; and the church was called, a second Israel, to do this work.

The story of the church is the story of a society above the barriers of nations and yet within them; at first hidden away its life grew; afterward it came into the open and, especially when Constantine was converted, attained a position of authority and honor. In 410 A.D., as history goes not very long after the conversion of the Emperor, Rome fell. Out of the ruins the church arose and laid its hands upon the new peoples and provided at least the ideal of unity in life. For a thousand years the master-mind in the church was St. Augustine, who wrote in the years which followed the capture of Rome his *City of God*. Therein he showed how history was to be explained by the fact that there are two cities taking their way, side by side, the City built by self-love in contempt of God and the City built in contempt of self by the love of God. He attempted to show how the two cities were related and how through all the changing scenes of history the City of God with the church for its instrument would endure. St. Augustine attempted to answer for his own age questions which still call for an answer. Who will write a new *City of God*?

For a thousand years in theory at least the Christian peoples believed that they were united in the spiritual society, the church. They did not believe in the sovereign state, independent of all control. Each state, small or large, was a part of Christendom. The adjustment of the civil and the sacred presented constant difficulties; but, speaking in general terms, the conception of the sovereign state was not held in the Middle Ages. No one believed that ends of state were final and that a state had no tribunal to which it

must answer for its needs whether it had done evil or good. No statesman in the Middle Ages, whatever his conduct may have been, would have dared to say, "My country, right or wrong!"

Then came the break-up of the old order. The nations of Northern Europe were conscious of new energies, seeking expression. The traditional religion no longer ruled with its old unquestioned authority. The Renaissance and the Reformation changed the face of Europe. Broadly speaking, for four centuries Europe became the scene in which sovereign states were found sometimes in alliance with each other, sometimes fighting; but for the most part each claiming for itself the right to act as a separate and self-sufficient society. Ends of state were final. With this creed there went what must always go with it, an appeal to armed force. In the absence of any other tribunal, there is always the sword.

The result of four hundred years of Nationalism of this kind is to be found in the World War. Upon Europe there rested the shadow of Machiavelli; and that shadow is not yet lifted in spite of the revelation of the war. The nations are still in danger of claiming to be sovereign states.

III

What then can the Christian community do in face of this peril? It may well be alarmed and almost paralyzed; because it cannot do all that is needed, it may do nothing. It cannot very well exaggerate the danger, but it can and does underestimate its own power to meet it. Something can be done without waiting.

The Christian church can educate the new generation in the true meaning of the "Nation." To be international, a society must first be national in the true meaning of that word. There might arise a new order in which the whole human family swept away the ancient landmarks and

made a fresh beginning; leaving the dead to bury their own dead, it might set up the new Republic of the world. But that could not justly be called an international order. If the nations are to bring their own glory and honor into the City of God, if in other words they are to bring their distinctive gifts and crowning achievements into the one society, they must still exist as nations. That alone would be an international society in which the nations still lived on in the fellowship and the family of mankind.

There are two ends set before us.

A denationalized or an international world. In the one there would be an end of the former groupings, in the other a fellowship. Those who believe in the one, in the name of God would end the nations, the others would claim them for God. Some believe that the nation has served its purpose and is only a menace and hindrance to society; others, that the nation is as essential as the family, and may be delivered out of all that is false into the glorious liberty of the City of God. The prophet of the one is Tolstoi; of the other, Mazzini.

These lectures have looked toward the international order. In the vision held before the Christian people there can never come a time in which it will be meaningless to speak of the nation in its characteristic life. It is true that for all but cultural distinctions the old national groupings may be near their end. The financiers and merchants no longer accept them; but in the passing away of these important distinctions the cultural comes to be even more important. Other national distinctions grow obsolete; these are as needful today as they ever were.

The Christian church must take sides in the conflict being waged between those who would outgrow the nation, not only as an industrial and financial unit, but also as a cultural unit, and those on

the other hand who would consecrate the nation. This is a distinction between those who would leave behind the love of nation as something which was a misdirection of human thought and emotion, and those who believe that it held something of value which may be fulfilled. If we believe that the Christian ideal cannot stand for any reduction in the wealth of human life, and that there cannot be waste in the experience of man, then the church will take the side of those who believe in the nation.

But what kind of nation? And what indeed makes a nation? Has the Christian church any position to take, has it any part to play in the *selection of memories* which are handed on to the new generation? It is here that there is guidance needed. Selection there must be; but on what principle? The selection which is true to the mind of Christ will not consist of the ancient memories of battles and warriors. The children of a Christian nation will receive an inheritance of another kind. *They will come to value in their own nations the actors and the deeds which belong to the rich inheritance of all nations.* They will be taught to admire their own people without hating others. They will not be taught to think always in the comparative or flatter their own egoism by setting over against their own glorious fathers the inferior creatures against whom they fought. Much that is called patriotism, as a famous critic said, is only a concealed egotism. I do not care to say "I am good-looking"; but I say "Englishmen are good-looking" and "I am an Englishman." A true education in the place of the nation will lead children out into an inheritance which can be expressed without any hatred or contempt of other peoples.

This education need not be limited to the teaching of the Bible. At the same time there is a true and a wrong way of

dealing with the biblical teaching upon nationalism. It is possible by selection to make the Bible a manual of the narrowest nationalism, or to find in it the noblest and most enduring vision of the nation. But in history also, or in geography, or in literature, it is possible to use the Christian values in the selection which is made. It is the plain duty of those who believe that the well-being of mankind rests upon the things which do not estrange nations, but unite them, to see that a selection is made which shall set these things in the forefront. A history of England in the eighteenth century which omitted all reference to John Wesley or Carey, while it emphasized Walpole and Clive, would not be a true history. Education in the true idea of the nation is essential to a healthy internationalism.

But the church has more to do than give guidance in education. To do its work it must be:

1. Always ready to adjust itself to its first calling. It must return to its early ideal, and shed all the accretions which have gathered about it. It came into being in a creative moment, in which in clearness and simplicity its main purpose was laid down. Of necessity there have been unfoldings of this, but not always have the changes been unfoldings; they have been sometimes foreign accretions.

2. It must be free. There is no place for a church which is a chaplain to the state. Such a church is pledged beforehand to support every war.

3. It must be catholic. The world waits for the coming of the final catholic church. Into it there must be gathered the Christian peoples of the East and South, as well as of the West. It must become the true "Third Internationale." This is the way in which Kagawa, the Japanese Christian leader, sees it—the answer of the Christian church to the passionate *unfaith* of the Communist party in Russia.

Nothing but a like passion can meet this serious attack upon all religion.

4. Loyalty to this International Society must take a supreme place in the minds of its members. The fact that I am a member of the church must be more to me than the fact that I am an Englishman or American.

5. What is needed is the large Upper Room in which members of all nations shall find themselves in the presence of the Lord of the World.

[*Dr. Shillito's lectures reached their climax in his vision of the church as it might be if it becomes this Upper Room. Here, therefore, his words are given, not in digest, but in full.*—THE EDITOR.]

IV

Once more the Lord of the World draws near to us and seeks a guest-chamber where he can eat with his disciples. But he cannot keep the Great Feast, for which the ages have waited, till he sits down with all his disciples out of all tribes and tongues; and they cannot know perfectly the glory of that fellowship, which in part they know, till there are none missing out of the peoples of the earth. But there is no Upper Room ready for all.

The families of the earth dwell in many rooms, and there are thick walls between them. And because they have no common Upper Room they do not know each other well, and they do not even know their need of each other. The many societies of Christian people have no guest-chamber made ready and furnished for the Great Sacrament, to which all the other sacraments through all the ages have looked.

The world is like a large hamlet. There are long rambling one-story houses adjoining each other. The inhabitants come out of their rooms to buy and to sell, sometimes to go to law, sometimes to fight; but there is no common table at which they may meet and sing as men do when they

are light-hearted and at peace. They are neighbors; a plague which attacks one might strike at all; a fire which burns one room might burn all. They cannot escape from each other; yet they have not learned to share with each other their best gifts. Sometimes they are troubled about these things. And one house thinks the need might be met, if it invited all the others to cross its threshold and to become like unto it, but does not believe that its people also have much to receive. Something more is needed.

Some of them, whose hearts are not at rest, say: Why not lay low all the walls, throw the houses into one, and, instead of a number of rooms, make one vast hall in which all might dwell without any barriers? But the others say: No, for we have so much that is precious in our separate homes that we should be poor and uprooted without them. We must keep our heirlooms and our family ways, and the speech which guards as in a sanctuary the treasures of our fathers. And nothing is done.

Are we content with such counsels? The times urge. Our Lord waits. If we really wish him to abide with us we will make ready our houses for him. We will

plan a large Upper Room stretching over all our low rambling buildings. This Upper Room shall be the guest-chamber which the divine Lord has sought for long. Into it there will lead stairways from each of the houses. Up these ways the children of men will mount till they find themselves and each other in the one meeting-place. They are peoples of many tongues. They come from the East and West, from the North and South, to keep the Feast. In the song which shall rise from that Church of Christ, no note of human music shall be missing, and no gain which the children of men have won in the travail of the ages shall be withheld. That large Upper Room will be furnished with all truth and all beauty, with all the visions and all the glories which the children of men have to bring.

These things shall be; there shall yet come a time when in the fellowship of the Savior of the World, the children of men shall sit down in the large Upper Room. And there can be no greater calling than to believe in that day, and to give all powers of heart and mind to prepare for it; and before it comes, to hail, as we have tried in these days to hail, the promises and pledges of that hour.

Christmas in American History

By WILLIAM WARREN SWEET

A Chapel talk by the Professor of American Church History in the University of Chicago

ON MAY 11, 1659, the General Court of the Colony of Massachusetts Bay passed the following law: "Whosoever shall be found observing any such day as Christmas or the like, either by forbearing of labor, feasting, or any other way, as a festival, shall be fined five shillings."

Twenty years later this law and certain others were objected to by the king's attorney general, which later led to their repeal. A similar law had been passed by the Commonwealth parliament in England which was likewise repealed soon after the Restoration. While such laws were short-lived, yet the Puritan attitude

toward the celebration of Christmas and other religious festivals, which such laws display, continued to influence Puritan groups both in England and America for many years to come.

The Puritan objection to Christmas as a Christian festival was based on two counts: first, they objected to it on the ground of its pagan origin; second, they disliked even more the excesses which had grown up about its celebration.

As is well known, the Christian celebration of the birth of Christ as a church festival came into existence very late. "The process of festival creation in the Christian church, which dates almost from its inception, began at the end of Christ's life and ministry and slowly worked back to the beginning"; so for this reason the observance of his nativity was comparatively late in making its appearance. The early Christians were too completely absorbed with the Lord's imminent return from heaven to be much concerned with the question of his birth. And so it happened that it was not until about the middle of the fourth century that a day was formally set aside by the church at Rome for the observance of the physical birth of Christ.

At first, Christmas, as it was observed by the church, was purely a spiritual festival. There was no gaiety; no bells announced the coming of the glad morn; there were no garlands; no tables heaped with good cheer—it was a spiritual feast. But the festival was not to remain long in the upper air of pure devotion and adoration, for the reason that there were too many pagan influences all about it, which were soon to transform it into a festival of gaiety and feasting. One of the most important of these pagan influences was the feast of Saturn, which began on December 17 and lasted until the 24th. Saturn was the oldest and most benignant deity of ancient Italy and his fabled reign

on earth was supposed to have brought peace and happiness to mankind, and so the festival dedicated to him was full of joy and feasting. The schools were closed and a special day was set aside for the children. Public places were decked with flowers and garlands, and presents were exchanged. Another festival which influenced the celebration of Christmas was the feast of the Kalends of January, which marked the beginnings of the Roman civil year, and three days of feasting and merriment followed. Mummers clad in women's clothes and animal skins paraded the streets. Presents were given to dear ones: "Honeyed things, that the year of the recipient might be full of sweetness, lamps that it might be full of light; copper, silver, and gold that wealth might flow in."

As Christianity moved into the northern parts of Europe it met other pagan influences. Here the festival with which Christianity had to compete was called Yule. Among the barbarians Yuletide lasted from the middle of November to the middle of January. It was in this period that the slaughter of animals for winter use occurred, and this was naturally followed by voracious feasting, and here doubtless is the ancient precedent for our modern Christmas dinner. From this source came also the introduction of sprigs from the forest; holly and mistletoe and perhaps also the Christmas tree.

It was these heathen contributions, to which the Puritans so seriously objected, that we owe most of the warmth and charm of Christmas. Puritanism was also to blame for the extinction of carol-singing, in that it discouraged the excesses of Christmas revelry and made but scant use of music as a means of religious expression. For these reasons few good carols were produced from the end of the seventeenth to the middle of the nineteenth centuries. In our modern revival of carol-singing we use most frequently those

carols which date earlier than the Puritan movement in England.

Christmas as observed in the Roman Catholic church, as well as in the Church of England, partook of all these elements. The Puritans desired to purify the English church of all its Catholic practices, hence the anti-Christmas legislation, both in Puritan England and in New England.

During the colonial period, Christmas week was a time of merry-making in the south, where the Established Church of England was more or less dominant. Also in the few scattered Anglican churches in the north Christmas services were held, as in King's Chapel in Boston, but among the other churches, Congregational, Presbyterian, and Baptist there seems to have been little or no attention given to the Christmas season. This fact is easily understood when we remember that all of these bodies came out of a Puritan background.

As a matter of fact, among the larger evangelical churches in America the observance of Christmas as a religious festival is a very recent development. In looking through the files of American religious papers of the evangelical bodies, I found no reference whatever to Christmas as a religious festival until after the close of the Civil War, and then such editorials as the following from the *Western Presbyterian*, published in Louisville, Kentucky, December 26, 1867, begin to appear:

By the almost universal consent of society in all Christian lands, the 25th of December—Christmas—is given to social enjoyment. This custom has its origin in the religious festivities of the ancient church. But there is not the slightest warrant for its religious observance, any more than any other one of the three hundred and sixty-five days in the year. For in the first place, there is no satisfactory historical evidence that this is the day on which our Saviour was born. And, secondly, if we had such evidence, there is not the slightest indication in the

Word of God that the disciples of Christ were to observe that day as a season of special religious worship. To observe it in this manner, therefore, is to follow the imagination, not reason; and to obey the commandments of men, not God.

Ten years later, or by about 1880, Christmas issues of the church papers show a decided change in their attitude toward Christmas. Christmas advertisements make their appearance, urging their readers to purchase books, especially those published by the church press, for Christmas presents, while Christmas poems and occasional Christmas editorials become more and more common. From this time onward the religious significance of Christmas has been growing in all the evangelical churches, though even yet, perhaps, a majority of the members of these churches of Puritan background give slight attention to Christmas as a religious festival.

The Christmas with which we are familiar today is a strange combination of imported pagan and Christian traditions and customs, combined with a large measure of native American commercialism. Indeed, and I dislike to say it, it seems that about all America has added to Christmas is its commercialization. And, for most of us, this makes it all the more difficult to keep the small Christian element in it uppermost.

For this reason, it seems to me that the Christian church and Christian people face a very real problem as every Christmas season approaches, and that is, How shall we help to make this Christmas less pagan, less commercialized, and more Christian? Certainly in this year of untold want all about us we have every humanitarian and Christian incentive to purge our Christmas of its undesirable elements.

Alumni Notes

Compiled by BENJAMIN W. ROBINSON

CLASS OF 1932

Nelson Irving Baxter is pastor of the First Congregational Church of Tomah, Wisconsin.

Charles Joseph Bissey is pastor of the Congregational Church of Chamberlain, South Dakota.

Gilbert Houston Curry is pastor at Dale, Indiana.

Kirk Martin Dewey is pastor of the First Congregational Church, Oak Lawn, Illinois.

George Elbert Drew will be ordained on November 16 at the Como Avenue Congregational Church of Minneapolis, Minnesota, where he is now pastor. He was married in June to Miss Myra Mallin, a former Chicago Seminary girl.

Kendrick Grobel is in Heidelberg, Germany, studying with Professor Dobelius and others. He is getting acquainted with the foremost New Testament scholarship. He writes enthusiastically about the sense of brotherhood and fellowship which he finds in the countries through which he has passed.

Kenji Kato has returned to Japan.

Glenford W. Lawrence is Director of Adult Education and Associate Pastor of the Tabernacle Congregational Church, Chicago Commons, Chicago, Illinois.

S. David Malaiperuman, who now lives in the new International House, is doing further graduate work in the University of Chicago.

Henry Faville Maxwell is enrolled for the year 1932-33 at Mansfield College, Oxford.

Joseph Quentin Mayne is pastor of the Congregational Church of Oskaloosa, Iowa.

James Clair Mead recently accepted the position of Director of Religious Education of the East Congregational Church of Grand Rapids, Michigan.

Charles Franklin Parker is pastor of the Fountain Park Congregational Church, St. Louis, Missouri.

Clarence Elmer Parr is pastor of the Third Congregational Church, Denver, Colorado.

Vernon Waldo Rice holds the pastorate of the Congregational Church of Curtis, Nebraska.

Vairanapillai Mathuramuthu Samuel has enrolled in Northwestern University for further graduate work in economics.

Benjamin Franklin Stoltzfus has been on furlough from the American College, Sofia, Bulgaria.

George Monroe Thomas was ordained on October 24 at First Church, Jamestown, North Dakota, where he now holds the pastorate.

Walter Horace Upton is pastor of the Edwards Congregational Church of Davenport, Iowa.

1931. Ormund Schulz, who is working with Dr. Soares at the Neighborhood Church, Pasadena, California, visited the Seminary in the early spring. On April 2 he was married in Graham Taylor Hall to Miss Elsa C. Kuhr of Chicago, with Dr. Holt officiating.

1931. Violet Otto, now Mrs. Louis L. Wilson, was married in her home at Aurora, Nebraska, on June 12, and now resides with her husband at Holyoke, Colorado, where Mr. Wilson who is also a former student is directing the "Wayside Players" and doing freelance work in religious journalism. His articles are appearing in *The Christian Century*, *Church Management*, and *The Classmate*. He is also collaborating with Dr. Eastman in the writing of a new manual of drama production.

1930. Chester B. Fisk was ordained on October 18 at the South Shore Community Church of Chicago where he is now pastor, succeeding the Reverend David McKeith. His father, Dr. Charles L. Fisk, who is also an alumnus of the Seminary, gave the charge to the pastor. Dr. Palmer preached the ordination sermon.

1930. Lawrence A. Gedcke, former pastor at Stillman Valley, Illinois, was called in the spring to become assistant pastor of the First Congregational Church of St. Petersburg, Florida.

1930. Harold O. Hatcher in a letter to Dr. Holt writes of his new duties in the office of the State Secretary of the Farmers' Educa-

tional and Co-operative Union of America, Illinois Division, Kankakee, Illinois. He finds the need and opportunity far beyond his capacity.

1930. Harold S. Matthews, American Board Mission, Hopei, Tientsin, China, in a printed folder expresses thanks for greetings from his many friends. After his year in Chicago, 1929-30, he found affairs at a rather low ebb in China. He hopes that the Chicago World's Fair will do much toward helping world-psychology.

1930. Herbert May writes to Dr. Spinka from Megiddo, Haifa, Palestine, that he and Helen spent last Christmas Eve in Bethlehem. The letter arouses memories in the hearts of others who have celebrated Christmas in Bethlehem and have pondered there over the significance of the babe who was to reveal the heart of God to his fellow-men.

1930. Durbin C. Scheibe, pastor of the Valley Community Church, El Paso, Texas, has recently received a call to the pastorate of the First Congregational Church of Williston, North Dakota.

1929. Nelson C. Dreier recently became the pastor of First Church, Cedar Rapids, Iowa. He was formerly at Osage.

1929. Harold T. Janes in a communication to Dr. Eastman says, "I felt that our experience in Pasadena would broaden our ministry a great deal, and we have not been disappointed. The preaching of course has been limited, but I have been able to gain a lot of practical experience in the realm of religious education and in pastoral activities, which has been very valuable. Connections with the Pasadena Board of Religious Education and with the Conference Education Committee have been very stimulating. Dr. Thompson has proved to be an unusually fine man to work with. Ormund Schulz is working with Dr. Soares, and we have a number of common activities which are very enjoyable."

1929. Ellsworth Lyon. Greetings from Ellsworth tell of his happy and successful work at Loda, Illinois. His family now includes two splendid boys.

1928. Harold S. Anderson, formerly of First Church, Williston, North Dakota, is pastor of the Warren Avenue Congregational Church of Chicago, Illinois.

1928. Emerson W. Harris was ordained on June 10 at Monticello, Minnesota. The sermon was preached by President Cowling of Carleton College.

1928. Robert L. Rasche was installed last December as the pastor of the Mayflower Congregational Church of Englewood, Colorado. Dr. Palmer preached the sermon. At the time of Mr. Rasche's installation his engagement to Miss Mary Margaret Burnap, a former Chicago Seminary girl, was announced.

1927. Gordon A. Riegler is now pastor of the Congregational Church at Moorhead, Minnesota. Dr. Palmer preached the installation sermon.

1926. David McKeith, formerly pastor of the South Shore Community Church of Chicago, accepted a call to the Asylum Hill Congregational Church of Hartford, Connecticut. His work there began in September. Mr. McKeith is greatly missed by his many Seminary friends.

1926. Hugh Van R. Wilson, a Blatchford Fellow, received in June his Ph.D. in Philosophy from the University of Chicago. He is now in Cambridge, Massachusetts. His address is 240 Shaler Lane.

1926. J. Willard Yoder of St. Paul's Congregational Church, Seymour, Indiana, a student during four summers, has the unique distinction of being minister of a church, teacher of Bible in the high school, member of a hospital staff, and member of the Psychological Department of Indiana University.

1925. Henry H. Walker is back visiting us at the Seminary after his interesting year as Thayer Fellow at the American School of Oriental Research in Jerusalem.

1922. Thomas A. Goodwin, pastor of the Congregational Church of Waukegan, Illinois, is conducting an interesting forum on "Relief Work." It includes a series of four addresses given by Dr. Graham Taylor, Dr. James Mulenbach, Dr. Elmo P. Hohman, and Dr. Arthur E. Holt.

1919. Louis L. Miller, pastor of the Second Congregational Church of South Brewer, Maine, writes Dr. Eastman of the interesting experience he had on the first Sunday in September when he preached in the historic church of Plymouth, Vermont. Former President and Mrs. Coolidge and their guests, Mr. and Mrs.

Frank W. Stearns of Boston, were in the audience.

1895. William H. Hopkins, due to the illness of Mrs. Hopkins, found it necessary to give up his pastorate at the Olivet Congregational Church of Los Angeles which he had served for eight years. He is now pastor of the Lawndale, California, Congregational Church. He writes, "In this community just outside of Los Angeles there is unemployment and suffering everywhere; now the three banks have closed and a pitiful condition has been accentuated."

1893. Bryant C. Preston died at his home in Palo Alto, California, on March 11, after thirty-five years of service in the Congregational ministry. He was born in 1863 at Centralia, Kansas.

1893. William George Trower, who was born in Passaic, New Jersey, in 1870, passed away in Los Angeles on February 25.

1893. Frank G. Wilcox, who had almost completed one year of a joint pastorate with the Danbury Congregational Church and the Marion Presbyterian Church of Nebraska, passed away in Danbury on April 9. Mr. Wilcox was born in Milwaukee, Wisconsin, in 1865.

1883. Victor F. Clark writes that after nearly forty-nine years of active service he is the last one of the class of '83 to yield to the voice of the churches, "Time's up." In October,

1931, he went to Penney Farms, Florida, his last pastorate being that of the Congregational Church of Lebanon, Missouri.

1874. Julius C. Armstrong, for many years superintendent of the Chicago Congregational Union, died July 16. He was born in Illinois in 1840.

1873. Mahlon Willett passed away February 10 in California after an unbroken ministry of fifty-two years. He was born in 1846 in Chambly, Ontario.

1866. Elihu C. Barnard, who is the oldest living graduate of the Seminary, sends in a printed folder and an interesting letter. His chief pastorates were Jefferson Park in Chicago; Griggsville and Moline, Illinois; and Whitewater, Wisconsin. He writes of Gladden, Phillips Brooks, and Beecher.

SONS OF THE PROPHETS

We have in the Seminary now three sons of three distinguished Congregational leaders:

Wilfred Davis, son of former President Ozo-
ra S. Davis.

Kennan Sheldon, son of Frank Sheldon of
Oklahoma.

Richard Steiner, son of Professor Edward
Steiner of Grinnell.

Dr. Davis' daughter, Elizabeth, was married in Graham Taylor Hall on October 8 to David Burford of New York.

Book Reviews

THE DISCOVERY OF GOD

By James H. Snowden. New York: Macmillan, 1932. 230 pp. \$2.00.

FINDING GOD

By A. Herbert Gray. New York: Long & Smith, 1932. 153 pp. \$1.50.

These two books, in spite of the similarity of their titles, approach the problem in very different ways. Both represent the wave of reaction against a baldly non-theistic humanism

which is evidently gathering strength and volume. Snowden's approach is philosophical and argumentative and is an admirable statement of the grounds for belief in God based on a personalistic type of philosophy. Written in lucid English and illustrated with rare homiletic skill, it is an ideal book for the minister. It is too bad such an able, well-informed book is marred by slighting references to Dean Mathews and Professor Wieman. Had Dr. Snowden realized the valiant service of these two scholars in turning the tide of atheism on this cam-

pus he would have counted them friends rather than opponents. It is curious, too, that so scholarly an author makes no discrimination between the Fourth Gospel and the synoptics as historical sources.

Dr. Gray's book approaches God not as an intellectual problem but as a fact in the experience of his friends and himself. The chapters on the approach to God through defeat, through the challenge of the world, and through suffering are particularly appealing.

ALBERT W. PALMER

COMMUNION WITH GOD

By Elmore McKee. New York: Long & Smith, 1932. 198 pp. \$1.75.

This is a book of prayers from many sources which were used by Dr. McKee when chaplain of Yale University, and with them, at the request of Dr. Ernest F. Tittle, who writes the Introduction, are included a liberal selection of prayers of Dr. McKee's own composition. This is an important source book of worship material for pastors who want to enrich their church services. Dr. Tittle has used much of this material for the beautiful responsive prayers which set so spiritual a keynote to the opening of service in his church in Evanston on Sunday mornings.

ALBERT W. PALMER

WINNING WAYS FOR WORKING CHURCHES

By Roy L. Smith. New York: Abingdon Press, 1932. 240 pp. \$2.00.

In spite of its bromidic title this book may prove stimulating to the practical pastor. Of course it needs to be read with strong reserves of judgment and fully aroused powers of inhibition. Anyone who tried to carry out all of the "winning ways" would die the proverbial death of the chameleon on the scotch plaid! Out of the total of 986 suggestions the book contained, I checked 116 as foolish or inadvisable, 376 as wise or helpful, and 494 as neutral or "it depends." The author, famous for his epigrammatic sentence sermons, has recently been called from Minneapolis to Los Angeles.

ALBERT W. PALMER

FAITH, HOPE AND CHARITY IN PRIMITIVE RELIGION

By R. R. Marett. New York: Macmillan, 1932. 239 pp. \$3.00.

The Lowell Lectures for 1930, expanded in this volume, give a valuable perspective of religion in its early stages. Hope is the mother-feeling in religion and is its chief function. Other features are related here to it. Successive chapters discuss "fear, lust, cruelty, faith, conscience." The author, rector of Exeter College, Oxford, scholarly in his statements, has provided a valuable survey.

BENJAMIN W. ROBINSON

SON OF THUNDER

By J. P. D. Llwyd. New York: Long & Smith, 1932. 170 pp. \$1.50.

This is an excellent handbook for Bible classes. The author uses his imagination to picture vividly the historical situation of John, not only in the closing hours of Jesus' ministry, but also later when John meets Paul at the apostolic conference of Acts, chapter 15, and still later in his preaching ministry in Ephesus. Critical problems are not allowed to cloud or dim the graphic picture of the personality of John. The author portrays the Christian religion as growing not through doctrinal development but from one great leader to another.

BENJAMIN W. ROBINSON

THE MESSAGE OF THE FOURTH GOSPEL

By Elbert Russell. Nashville: Cokesbury Press, 1932. 200 pp. \$1.50.

Another popular little book very useful for church work is given us by Professor Russell of Duke University. He too omits any discussion of authorship. The chief excellence of the volume is in its presentation of the philosophical religious background. Some of the translations are remarkably good. "Only begotten" could very well be translated simply by "beloved" (p. 184). Faith, he says, is "a generic inclusive term for man's acceptance of Jesus as Saviour and his coming into a new divine life and fellowship through him" (p. 104).

BENJAMIN W. ROBINSON

THE HISTORICAL GEOGRAPHY
OF THE HOLY LAND

By George Adam Smith. New York: Long & Smith, 1932. 744 pp. \$6.00.

The new edition of this work, which has now become standard, has been brought up to date by the addition of new material from recent excavations and discoveries. The book is without a rival in giving the reader a graphic, personal acquaintance with the homeland of Jesus and the Bible.

BENJAMIN W. ROBINSON

THE VIRGIN BIRTH OF CHRIST

By F. Gresham Machen. New York: Harper, 1932. 415 pp. \$2.50.

Attractively printed, on beautiful paper, artistically bound, it is a pleasure to handle the volume. Four hundred pages of historical and scientific knowledge, skilfully handled, are used to prove that "Jesus did not come into the world by ordinary generation, but was conceived in the womb of the Virgin by the Holy Ghost" (p. 397).

The thoughtful reader cannot but pause and wonder why the subject needs to be discussed at such length. For some it does not seem so vital to Christian faith and service. Let us hope the book will not give the impression that Christians must all agree on such questions before pushing forward to the great, common, challenging task of fighting the evils that confront modern life. A staggering world is calling for help.

BENJAMIN W. ROBINSON

JESUS THROUGH THE CENTURIES

By Shirley Jackson Case. Chicago: University of Chicago Press, 1932. 382 pp. \$3.00.

If Dr. Case's book is not only history, but also personal and representative confession—as the final chapter entitled "The New Appreciation of Jesus" seems to suggest—it is clear that the figure of Jesus has a contemporary contribution to make to modernists like himself. Jesus provides him with ethical stimulus, re-enforces his moral and spiritual stamina, appeals to him with inspiration and power to achieve an equal sincerity, devotion, and consecrated self-giving. This service the modern-

ist gladly acknowledges even though he declines to become subservient to the ideals and standards held by Jesus or to his ideas.

What chiefly distinguishes the modernist from both his liberal and orthodox fellow-Christian is that he is content to place Jesus in a metaphysical vacuum. When the liberal, on the other hand, like the orthodox theologian, has tried to say something about Jesus he has ordinarily been trying to express his judgment concerning the nature of ultimate reality and the mutual relationship between God and us. Christology is at the same time theology. Dr. Case steps out of his rôle of historian to present the significance of Jesus for modernistic piety and stops there. He declines, at least as far as the present book goes, explicitly to assume the rôle of modernist theologian.

The major portion of the book deals, as might be expected, with the successive ways Christians have thought of Jesus. Triumphant Martyr, new Messiah, deified hero, hero of the cult, incarnate God—these interpretations appeared in the first four centuries, to which Dr. Case devotes over one-half of his book. Thereafter come compact and suggestive chapters—brief enough to justify the cursory quality of the exposition—dealing with the Jesus of Catholic theology, of medieval piety, of Protestants both orthodox and liberal.

Dr. Case states that this book completes a series of three studies about Jesus. But is not another volume desirable? His *Jesus: A New Biography* was too largely prolegomena and the present book might be described as mainly post-legomena. In between them there is room for a socio-psychological detailed exposition of the Jesus of history.

In the making of books about Jesus our generation exhibits an unparalleled fertility. Dr. Case's is not one of those that may wisely be left unread.

A. C. MCGIFFERT, JR.

THE LIFE OF EMERSON

By Van Wyck Brooks. New York: E. P. Dutton, 1932. 315 pp. \$3.00.

If neither the 10 volumes of Emerson's *Journals* nor Bliss Perry's remarkable single volume, *The Heart of Emerson's Journals*, is accessible, this verbose, rather badly arranged

book deserves perusal. Mr. Brooks appears to have made large use of the *Journals*, though it is seldom clear when he is transliterating Emerson and when he is giving his own interpretations. His vignettes of Emerson's associates are capital.

A. C. McGIFFERT, JR.

THE ETHICAL RELIGION OF ZOROASTER

By Miles M. Dawson. New York: Macmillan, 1931. 271 pp. \$2.25.

This is an impressive collection of significant passages dealing with the religion and ethics of an all too little known living religion, gathered from various English translations of the sacred books and arranged under convenient headings, such as "Worship of the Sun, Fire, Atar, Mithra and Others," "The Good Mind and the Right Furnish the Formation for Ethics," with comments by the editor.

A. C. McGIFFERT, JR.

MYSTICISM EAST AND WEST

By Rudolph Otto. New York: Macmillan, 1930. 262 pp. \$3.50.

That mysticism is always and everywhere just the same is a widespread opinion which Dr. Otto controverts in this fascinating comparison of the Hindu mystic Sankhara with the Christian mystic Eckhart. In neither of these geniuses is mysticism a kind of intoxicated eroticism or a striving after rapturous states of religious experience. Theirs is no sense of oneness with the stars or the trees such as characterizes the nature-mysticism of the Romantic poets of the nineteenth century and after. Nor do they stress the importance of special mystical techniques and methods. The mysticism of these two like-minded men of the East and the West is intellectual—a strange knowledge, intuitive in character, of the soul and of the unity behind the apparent multiplicity of the world.

Dr. Otto clearly depicts the extraordinary similarity between these two representatives of divergent cultures and religious traditions. Less convincing is his delineation of their differences. If Eckhart is rated a Christian, and Hindu Sankhara is almost indistinguishable

from Eckhart, how and where shall the line between Christian and non-Christian be drawn?

Readers should be warned that they will often find themselves wishing the book contained a glossary of Indian terms as well as more references. Those who have followed Dr. Otto's discussions of Schleiermacher in relation to the "numinous" will be glad to note in one of his characteristic appendixes some comments on the shift from extroverted to introverted mysticism.

A. C. McGIFFERT, JR.

THE EXCELLENT BECOMES THE PERMANENT

By Jane Addams. New York: Macmillan, 1932. 162 pp. \$1.75.

Of one of the ten friends of whom she spoke these memorial addresses Miss Addams said: "her life has given an added quality and worth to existence." Just that every reader of this moving little volume will say of the author herself. One wonders whether the people she so lovingly and discriminatingly praises saw as much in themselves as she saw. Her own attitude toward immortality is revealed in her interpretation of life and death for others, as well as her appreciation of the common humanity that united her with people so remote in time and culture as the ancient Egyptians.

A. C. McGIFFERT, JR.

TWENTY YEARS IN SING SING

By Lewis E. Lawes. New York: Long & Smith, 1932. 412 pp. \$3.00.

Mr. Lawes represents a rapidly growing number of successful, unsentimental wardens who believe a prison should and can be educational and redemptive instead of merely primitive and segregative. His distinction is four-fold. He is one of the few wardens who began his career as a prison-guard. He is head of the prison made famous by Thomas Mott Osborne, whose pioneer work in prison reform has furnished inspiration and suggestion, if not precise example, to many wardens like Mr. Lawes. He is himself a brilliant, creative leader in the field of penology. Finally he knows how to write. With graphic power and a liberal use of case material he describes the methods

by which he "turns men out better than they came in." He also deals trenchantly with such problems as the origins of crime, parole, and capital punishment. A book as absorbing as it is important.

A. C. McGIFFERT, JR.

THE TAXI-DANCE HALL

By Paul G. Cressey. Chicago: University of Chicago Press, 1932. 300 pp. \$3.00.

Social workers and reformers saw in the advent of the taxi-dance hall "a power for evil." Mr. Cressey proceeded on the assumption that the first step in dealing with this new and strange form of human behavior was to understand it. After five years of study he has been able to give not only an intimate picture of what it is and how it operates but he has revealed the attitudes of the participants and described the forces which have produced it.

Mr. Cressey gives us help on the questions that come to any one who observes even casually the taxi-dance hall. How do the girls get there? Where will such experiences lead? What kind of family and community organization make such "occupation" possible? "By what stress of circumstances are the men willing to pay so dearly for even this transitory feminine society?" What is the effect of these experiences upon their philosophy of life and their later conduct? Who are the proprietors and what is their relationship with the police and city government? Should the taxi-dance hall be supervised or denied a place in the community?

The fundamental basis for the success of the taxi-dance hall is the fact that many isolated and lonely men are hereby able to purchase for ten cents a dance contact with members of the opposite sex. Mr. Cressey says that this group of men includes "The older unattached men who wish to dance, men who are socially handicapped, detached immigrants and the young men of oriental races who because of their isolation in America feel most keenly our social exclusiveness and our racial prejudices."

Dr. E. W. Burgess provides an excellent Introduction.

SAMUEL C. KINCHELOE

SMALL-TOWN STUFF

By Albert Blumenthal. Chicago: University of Chicago Press, 1932. 416 pp. \$4.00.

This book should be read immediately after one has finished *The Taxi-Dance Hall*. The small town has intimacy; the city seeks to purchase it. While Mr. Blumenthal has presented materials from only one town he considers the resulting picture typical of every small American community. Dr. E. W. Burgess who introduces the volume says, "The main characteristics of small-town life stand out in clear perspective; close acquaintanceship of everyone with everyone else, the dominance of personal relations, and the subjection of the individual to continuous observation and control by the community. These are essentially what are referred to by the phrase 'small-town stuff'" (p. xii).

Small-Town Stuff is neither statistical nor technical. The material was gathered by the interview and case study method by one who became a resident of the town and a participant in the community. The method was effective in securing an intimate picture of the attitudes of the dweller in the small town. The minister in the small community might well use this as a general introduction for the observation and analysis of his own community. It exemplifies what can be seen and understood of the town by one who has a sociological viewpoint. Like *Middletown* it is a document which reveals American culture.

SAMUEL C. KINCHELOE

PASTORAL PSYCHIATRY AND
MENTAL HEALTH

By John Rathbone Oliver. New York: Scribners, 1932. 330 pp. \$2.75.

In the Hale Lectures before the Western Theological Seminary Dr. Oliver has performed a task for which he is peculiarly fitted. As a representative both of the medical profession and of the Anglo-Catholic priesthood he has given us a treatise on mental disease written especially for the clergy which is intended to fill in the gap between the scientific textbook on mental illness and the ordinary books on practical theology.

The book is written in Dr. Oliver's usual charming style and it contains much illuminat-

ing case material. More than 100 pages are devoted to a consideration of the sexual factors in mental maladjustment and constitute probably the most valuable portion of the book.

The treatment of religion is confined to the last chapter and is all too brief and superficial. The book is disappointing in its failure to go beyond the mere description of the various forms of mental illness to a consideration of their inner meaning and of the laws of the inner life which they reveal.

ANTON T. BOISEN

THE EPIC OF AMERICA

By James Truslow Adams. Boston: Little, Brown, 1931. 433 pp. \$3.75.

A noble epic written in a truly Homeric style! This story of the unfolding and the development of the American nation is as fascinating as the best novel. Founded upon an intimate knowledge of the factual substratum of which Dr. Adams' mastery is unquestioned, the book performs a distinct service of supplying the reader with a clear and convincing interpretation of the whole movement. Many people when they read history cannot see the forest for the trees; it is impossible to miss it in this work. To be sure, Adams' interpretation of American history would not particularly commend itself to former Mayor Thompson's committee of supervision of the teaching of American history in the Chicago schools! It would not be worth reading if it did. The only fault I find with it is that the author seems to have been swayed by an unjustifiable prejudice against the part the church has played in the epic.

MATTHEW SPINKA

STALIN: THE CAREER OF A FANATIC

By Essad bey. New York: Viking Press, 1932. 391 pp. \$3.50.

MY LIFE

By Leon Trotsky. New York: Scribners, 1930. 599 pp. \$5.00.

These two books should be read together, for they admirably supplement and check each other. In fact, to read only one of them would be to run eminent chances of being neatly bamboozled.

Essad bey has the gift of vivid, dramatic description, and his subject offers him unusual possibilities to show his skill. One has a slight feeling of doubt whether the author has not in places been carried away by his art from the path of strict historic fact, but even if he had stretched the truth a bit, with a man like Stalin the fiction could very well have been the truth. The present Red Dictator, who was launched upon his revolutionary career while a theological student in the Tiflis Orthodox Seminary, gained his eminence in the party by his unusual successes in providing it with financial means. He secured the necessary funds by "expropriations"—in plain English, highly daring robberies which must have given him more satisfaction than the exercise of unlimited power he is wielding now. He attained his present position by means of trickery in which his subtle oriental cunning had full sway.

Trotsky's autobiography conveys to the reader the impression that the fiery revolutionary has a tremendous lot of respect and consideration for ordinary bourgeois standards of conduct and life. He never loses an opportunity to impress the reader with his own brilliancy and the rightness of his conduct in general. A great deal of the book is devoted to controversy with and accusation of his mortal enemy, Stalin. The work unconsciously reveals the human passions of love of power, ambition, greed, and other unlovely traits which operate within the breasts of the members of the Communist party as they do among other people.

Both of these works throw a flood of light upon the personalities and movements without which no one can properly understand and evaluate the tremendously important issues of the communistic experiment in Russia.

MATTHEW SPINKA

THE CHRISTIAN SAGA

By Norman Towar Boggs. New York: Macmillan, 1931. 2 vols. 1082 pp. \$9.00.

Mr. Boggs comes to the conclusion that Christianity no longer concretely touches the lives of those who as a group represent Christendom. Catholicism he sees as a refuge from modern existence, and Protestantism appears to him as the ineffective religious luxury of the middle-class city-dwellers. He does not make

these conclusions really plausible, but only general and abstract, while the bulk of his work tells the story of the church in no extraordinary fashion. He describes the beginnings of the church in extensive fulness, and becomes more and more selective of his material until for the nineteenth century he is able to offer merely general, largely theoretical remarks, interwoven with a few historical discussions. As to the qualifications and methods of this apparently too ambitious historian, one must say that he has mastered the field quite well, although he is rather weak in the realm of Christian thought, and that he shows some originality in interspersing his tale with frequent quotations from popular literature, as well as with good observations of people, and with general value-judgments. He often quotes from first-hand sources, but his references to academic church history literature do not reveal a student who has kept up with the times, for they concern surprisingly often antiquated books and only rarely standard works of modern scholarly recognition. His style is ponderous and heavy, sometimes verbose, sometimes epigrammatic. I consider the book interesting but not important.

W. PAUCK

THE HISTORY OF CHRISTIAN THOUGHT

Vol. I, Early and Eastern. By Arthur Cushman McGiffert. New York: Scribners, 1932. 352 pp. \$3.00.

A book as important as this one well deserves a lengthy and detailed review. Dr. McGiffert's work is not a popular history of Christian thought, nor is it a textbook, but, in spite of its sometimes studied simplicity, it is the product of an academic theologian who offers a dispassionate, scholarly narrative of the thinking of Christian generations from the ancient Greek church up to John of Damascus. The chapters are based almost throughout upon direct source studies, and they are mainly devoted to a discussion of the labors of outstanding individual thinkers. There is no attempt made to offer a new general picture, i.e., a new general interpretation of the development of Christian thought which the younger generation of theologians needs and desires. In other words, the reader will find very little

"theory" in this history. Perhaps this is as it ought to be. But it seems to me that the exterior, and especially the interior reasons, causes, and forces which led to the formation of dogmas and doctrines, should be fully discussed in a history of Christian thought. This is the chief criticism which I should advance, and I do not mean thereby to imply that there is not much that is fresh and new in Dr. McGiffert's narrative. Particularly the first section, which deals with the history from Paul to Irenaeus, is full of new and partly original characterizations which should lead to further discussion. The interpretation of Paul, for example, which stresses his profound message of Christian liberty, as well as his conception of Christianity as a mystery religion, is in many instances bold, although it appears to be carefully balanced. I can heartily agree with the first emphasis, but cannot accept the latter one, for I think that Paul had a much deeper understanding of the contrasts of flesh and spirit than Dr. McGiffert is willing to admit. I would also disagree with his characterization of early Christian mysticism and many other general and specific aspects of his book. But it is a very stimulating and challenging book of great importance.

W. PAUCK

GOD, THE ETERNAL TORMENT OF MAN

By Marc Boegner. Translated from the French by Morton S. Enslin. New York: Harpers, 1931. 165 pages. \$2.00.

These lectures by an outstanding French Protestant preacher offer help to those engaged in the quest of God. Spiced with numerous quotations from contemporary French thinkers and blessed by the piety of Pascal, they present in broad outline first the general and then the specifically Christian aspects of the belief in God. Mr. Boegner's arguments are in no way unusual to the enlightened theologian—the only striking phase of the book is its title—but because of its admirable clarity the book is certainly useful. Professor Enslin has very commendably fulfilled the task of the translator.

W. PAUCK

TWO NEW BOOKS ON CHURCH FINANCE

The Every Member Canvass. By H. C. Weber. New York: Revell, 1932. 157 pp. \$1.50.

"An attempt to interpret and illustrate the human values in the canvass movement, and to point out its spiritual relationships." Covers budgets, organization, publicity, campaigns by mail, home visitation, and unusual methods of church finance. The most complete book that has come to my attention on the Every Member Canvass.

The Sunday School and the Church Budget. By Arthur Flake. New York: Revell, 1931. 194 pp. \$1.25; paper, \$0.75.

Sets forth the Sunday School as a training ground for Christian stewardship. Shows prevalent financial conditions of denominations, with their causes. Recommends unified budget as comprehensive plan of church finance, with many helpful suggestions on church accounting and financial promotion. Each chapter includes a summary outline for discussion and review. The author is a man of wide experience in his field, and his book will be welcomed by ministers and laymen alike who are interested in church finance.

ROBERT CASHMAN

WILL AMERICA BECOME CATHOLIC?

By John F. Moore. New York: Harpers, 1931. 252 pp. \$2.00.

The author has held himself steadfastly to the one question indicated in the title, which arises from a statement made in a sermon preached by Archbishop Ireland in 1889: "Our work is to make America Catholic." The documentary evidence which appears on nearly every page is chosen almost exclusively from the tongues and pens of Catholic editors and churchmen. The author concludes that because of restricted immigration which in the past has been dominantly Catholic, with a diminishing birth-rate among Catholics because they are concentrated in cities, with a leakage from Catholic faith to Protestantism or indifference, with slow progress in winning negroes, and with the surprisingly few outstanding Catholic leaders in the world of thought and action in America, there is no substantial basis for the fear among many

Protestants, and hope among most Catholics, that America may within a few generations become dominantly Catholic. As a Protestant, Moore does not disclaim impartiality. On the other hand he insists that his aim "is not propaganda but an inquiry into the actual situation"; and comes to the conclusion that the real issue today "is not whether America is to be made Catholic but whether America, Protestant or Catholic, is to be made Christian." We are indebted to the author for this revealing body of material from Catholic sources.

CARL R. HUTCHINSON

IF I HAD ONLY ONE SERMON TO PREPARE

A symposium edited by Joseph Fort Newton. New York: Harpers, 1932. 233 pp. \$2.50.

The most appealing feature about this book is the part which the editor himself plays in his two chapters and in his running comments on the various writers who have contributed to the work. In an "Invocation," "Offertory," and a "Benediction" Dr. Newton gives his own estimate of the status of the modern pulpit, which are followed by short chapters from well-known preachers who tell us, each in his own way, "frankly, intimately, and informally their conception of what preaching should be today, its point of view and method of approach, and how they practice the art."

And what a "spectacle" the modern pulpit presents! In reading these chapters one perceives some of the reasons why so few people go to church any more, and also why so many continue to go. One feels before he has finished that modern preaching would be more effective if it were less consciously an art but were instead the expulsive expression of an inward conviction. I can hardly imagine a Phillips Brooks or a Newman writing an essay on preaching without betraying throughout that "burning fire in his bones" to speak of the Christ, in contrast with so much indefinite preaching about that ill-defined thing "religion."

On the whole it is a stimulating work. No one can read it without going back to his own labors with searching questions and with a somewhat revised technique.

CHARLES GERLINGER

MOZART

By Marcia Davenport. New York: Scribners, 1932. 400 pp. \$3.50.

Now, for the first time in English, at least, Mrs. Davenport gives a truly important Mozart study. She chooses from the welter of facts about him the most significant ones and interprets those. The whole Mozart is there, in the incomprehensible richness of his genius, the heart-warming amiability and liveliness of his personality, and the hopelessness of his destiny and end. Mrs. Davenport, with insight not too common among those who have professed to write of this composer, chooses as the two works one must know to understand Mozart the *Quintet in G Minor* and the *Requiem Mass*. With a bias, if bias it can be called, in favor of the tenderest and the most powerful of Mozart's creations, the writer could scarcely go wrong in her interpretation. The reader who wants to know Mozart through reading a book about him can scarcely go wrong in taking up her product.

ALFRED V. FRANKENSTEIN

GANDHI: THE DAWN OF INDIAN FREEDOM

By Jack C. Winslow and Verrier Elwin. New York: Revell, 1931. 224 pp. \$1.50.

Gandhi: The Dawn of Indian Freedom is an attempt to interpret for the English-speaking world the significance of the rise of Gandhi. It is written by two Englishmen who have given their entire lives to India and the British Empire and are of the type concerning which we hear far too little. They represent a large but quiet group of English people who live in India, serving, criticizing, creating, writing, teaching, and very often suffering unnoticed. They are usually lightly respected by the bulk of the domiciled European community in the Orient. But they know India and her people.

Jack C. Winslow and Verrier Elwin are members of a brotherhood composed of Indians and Englishmen who live together according to Indian custom and endeavor to interpret the meaning of Christ for India, detaching that meaning as much as possible from European elements.

The authors defend nothing. They attempt to show the existing conditions and the impli-

cations of those conditions for those dealing with India today. This lack of obligation to defend missions, India, or England gives to their account of English policy, Indian aspiration, and the missionary enterprise a new note of evaluation.

HARRY E. CAMPBELL

THAT STRANGE LITTLE BROWN MAN GANDHI

By Frederick B. Fisher. New York: Long & Smith, 1932. 239 pp. \$2.50.

Frederick B. Fisher was for many years a bishop of the Methodist church and stationed in India. He has now resigned his position as bishop, and has become the pastor of the Methodist church in Ann Arbor, Michigan. From experience in widely separated fields in India and the United States, he is fitted to write about the relationship of Gandhi to the issues of today.

The book is characterized by several important methods of the use of his material. The author uses Mr. Gandhi merely as one uses a telescope, that is, as an instrument to see something else. Mr. Gandhi becomes the medium by which Dr. Fisher brings forth his thoughts about many subjects, including such wide variations as England's relationship to India, the modern foreign missionary enterprise and its future, Christianity as a force in India, world co-operation, sex life in India, the position of women in India, the cause and cure of poverty, etc. But throughout the book there is much too little space given to Mr. Gandhi himself. The chapter on Madame Gandhi is a belated contribution to the Indian literature in that field, and is one of the most suggestive parts of the book. Her importance in the life of Gandhi has never been sufficiently accredited to her.

If the book is read along with some of Mr. Gandhi's own works, it cannot help but become an aid to the understanding of the problems facing the church in India, as Gandhi approaches the sunset of his life, and the ages begin to place their stamp upon his career.

HARRY E. CAMPBELL

[EDITOR'S NOTE.—It may be of interest to our readers to know that this book has been banned in India by the British Government.]

AS I SEE RELIGION

By Harry Emerson Fosdick. New York: Harpers, 1932. 201 pp. \$2.00.

Dr. Fosdick sees dangerous days ahead for Christianity. He also sees dangerous days ahead for humanity. The second foresight grows out of the first, for the central and unique doctrine of Christianity is the sacredness of human personality, and, when Christianity declines in power, regard for human personality declines in consequence. Confronted by such a prospect and believing it a probable outcome of present philosophic trends, he goes out upon the frontier of religion and wrestles with the giants there—the Walter Lippmanns, the Elmer Davises, and the Joseph Wood Krutches. Yet his combat is not with these men, for whom he holds the highest respect, but with their *ideas*. Those ideas have been undermining the Christian cornerstone of our social structure. If they become dominant, all that Christian civilization has built up—not only its churches and schools, but its social idealism—will be endangered. For what incentive has humanity to sacrifice and persevere through pain and persecution if man is “only a bundle of cellular matter upon its way to become manure”?

With terrific sincerity, crystalline clearness, and cumulative forcefulness, he presents the essence of the Christian faith. In the opinion of this reviewer there has not been a more significant contribution to the popular literature of life-philosophy since Matthew Arnold's *Culture and Anarchy*. Nor has there appeared a more irenic and persuasive treatment of the Christian way of thinking about life.

FRED EASTMAN

OZORA STEARNS DAVIS:
HIS LIFE AND POEMS

By Grace Tinker Davis. Boston: Pilgrim Press, 1932. 124 pp. \$1.50.

The bare announcement of this volume is all that is needed to give it a high place on the order lists of the thousands who knew Dr. Davis, especially of his former students in this seminary. No one could have written his life

quite so well as Mrs. Davis, for she has been not only his comrade since his youth but his literary partner as well. Better than anyone else she has known his inmost thoughts and feelings, his hopes and fears, his successes and his failures. And through the years she has kept her own pen limber. So now she has written a simple, affectionate, and vivid biography, one that gives us back Ozora Davis to chat with when the day's work is done and we gather about the fireside. Ozora the student, Ozora the telegraph operator, Ozora the pastor, the president, the moderator—they are all here. Many things I like about this biography—its objective quality, its brevity, its utter modesty, and the gentle smile that plays about its pages. But best of all I like it for the wisdom Mrs. Davis has shown in centering it about Ozora's poems. They are the enduring expressions of his life. She has planted them like flowers in the proper chapters and each one blooms as naturally out of his life as a June rose in a garden. Long after the new Seminary buildings have crumbled into dust, many of those verses will be living still in the hymns of the church and in the hearts of men who cherish beauty.

FRED EASTMAN

THE AUTOBIOGRAPHY OF
LINCOLN STEFFENS

New York: Harcourt, Brace & Co., 1932. 884 pp. \$3.75.

I have read but 600 pages of this enthralling book and I don't propose to be hurried in the remaining 280, yet the REGISTER must go to press and carry to our alumni some description of Mr. Steffens' work.

But how can it be described? Not simply as the life of Lincoln Steffens the great, though somewhat conceited, reporter, for he is too busy finding out about America and problems of government to be much concerned with himself. And not as a history of America from 1866 to the present day, for no one can write history adequately without a greater detachment from its immediate stream than he has attempted. In fact, he makes no effort to achieve detachment. Rather, he plunges right into the stream

of American life from the back of his childhood's pony, and he is still swimming vigorously in it and calling out to the watchers along the shore what he finds in the waters. If James Truslow Adams in his *Epic of America* is an aviator looking down from a great height upon the river of American life, describing its source, its direction, and its tributaries, Lincoln Stefens is a diver groping excitedly along its bottom. He finds all sorts of muck and some gold. He comes to the surface after each new dive and tells what he has discovered with all the tense joy of a William Beebe describing the wonders of nature at the bottom of the ocean. His gropings are not casual or irresponsible; he is searching for the secret of good government, for the laws—if there are any—of the abundant community life. At the end of the first 600 pages he has found some—after fifty years of intimate journalistic experiences with city mayors, state governors, and United States presidents and their struggles. Whether or not he will find enough in the remaining pages to help America out of her present mess, I do not know. But of this I feel certain: every page thus far is packed with dramatic interest.

The first third of the book—that about his childhood—is so full of humor and imagination that it will probably become a classic in our own day. All of it is a superb example of reporting—reporting our own experiments in civic life to us the citizens.

FRED EASTMAN

WINDOWS IN MATTHEW

By James Austin Richards. New York: Long & Smith, 1932. 164 pp. \$1.50.

Texts are taken throughout the Gospel of Matthew, over a hundred of them, and are given a modern application in a manner that is full of suggestion and power. One section is headed "The Coat Closet," Matt. 5:15. Neither do men light a lamp and put it under the bushel. The modern equivalent, says Richards, is "forgetting to turn off the light in the coat closet! When next you open it and calculate the hours of wasted current, your feelings are not fit for publication" (p. 28).

Another heading is "Electricity," Matt. 5:28. Every one that looketh on a woman. "Electricity is a blessing. . . . Let it find a cross circuit and it becomes almost the most terrible thing on earth" (p. 36).

"Fundamentalism," Matt. 7:29. He taught them as one having authority, and not as the scribes. "Their authority smelt of the lamp. That of Jesus sprang fresh out of the soul of things" (p. 60).

"Keeping One's Eye on the Ball," Matt. 9:30. And Jesus strictly charged them, saying, "See that no man know it." "The good threatens to defeat the best . . . clubs, teas, suppers, camps, clinics—they are all good. But do they crowd out the best?" (p. 66).

Anyone who wishes to interpret scripture in living terms yet preserve the historical spirit needs this book.

BENJAMIN W. ROBINSON

Religious Dramas for Christmas

A Selected List

1. *The Christmas Pageant of the Holy Grail.* By W. RUSSELL BOWIE. Four scenes, arranged for reader and tableaux. Twelve to fifteen characters. King Arthur and his Knights, the Round Table, and the Holy Grail, in pageant form. Well-chosen music. Abingdon Press, 740 Rush St., Chicago. (No royalty.) 25 cents.
2. *Why the Chimes Rang.* By ELIZABETH MCFADDEN. One act. One man, one woman,

two children, extras. Chorus and chimes needed. Adapted from the story by Raymond Alden. Samuel French, 25 West 45th St., New York. (Royalty, \$5.00 where no admission is charged, \$10.00 otherwise.) 35 cents.

3. *The Nativity.* By ROSAMOND KIMBALL. Four scenes. Nine young men, two women, children. A Christmas service arranged for a reader from biblical text and tab-

- leaux. Samuel French, 25 West 45th St., New York. (No royalty.) 35 cents.
4. *Dust of the Road*. By KENNETH SAWYER GOODMAN. A one-act drama. Three men, one woman. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. Stage Guild, Railway Exchange Bldg., Chicago. (Royalty, \$10.00.) 50 cents.
 5. *The Enchanted Christmas Tree*. By PERCIVAL WILDE. Two men, one woman, eleven children from ten to sixteen years of age, also carolers off stage. One living-room scene. Modern fantasy filled with gaiety. Plays about one hour and fifteen minutes. Walter H. Baker Co., 41 Winter St., Boston. (Royalty on application.) 50 cents.
 6. *What Men Live By*. A dramatization by VIRGINIA CHURCH of the story by LEO TOLSTOI. One act, two scenes. Five men, three women, two children, an angel, and a little devil. Plays thirty minutes. Walter H. Baker Co., 41 Winter St., Boston. (Royalty, \$10.00.) 35 cents.
 7. *The Travelling Man*. By LADY GREGORY. A one-act miracle play for Christmas. One man, one woman, one boy. Plays about twenty-five minutes. Samuel French, 25 West 45th St., New York. (Royalty, \$5.00.) 50 cents.
 8. *The Tinker*. By FRED EASTMAN. A humorous three-act modern comedy, religious in its effect. Four men, three women. One set—a living room. Plays two hours. Walter H. Baker Co., 41 Winter St., Boston. (Royalty, \$15.00.) 75 cents.
 9. *The Throne of David*. By JOHN J. MOMENT. The story of a boy's dream in a field near Bethlehem on the night after the first Christmas. Four scenes. Century Co., 353 Fourth Ave., New York. (No royalty.) \$1.00.
 10. *The Boy Who Found the King*. By MARGUERITE KREGER PHILLIPS. A dramatization in three scenes of the story by Raymond McDonald Alden. Ten men, five women, and a few extras. The story of a boy who sets out to find a lost king whose realm is endangered in his absence. Samuel French, 25 W. 45th St., New York. (Royalty, \$10.00 when admission is charged, \$5.00 when no admission is charged.) 35 cents.
 11. *One Night in Bethlehem: A Play of the Nativity*. By KATHERINE S. BROWN and GLENN SMITH TINNIN. In a prologue and five scenes. Twenty men, six women, and carolers. Samuel French. (Royalty, \$5.00 where no admission is charged; \$10.00 where admission is charged.) 35 cents.
 12. *The Trouble with the Christmas Presents*. By MARY P. HAMLIN. A comedy in prologue and one act by the author of *The Rock and He Came Seeing*. Four boys, five or six girls. Samuel French. (Royalty, \$10.00.) 35 cents.
 13. *Lost Children*. By DOROTHY E. NICHOLS. A Christmas play for children, in one act. Six girls, three boys. Longmans, Green & Co., 55 Fifth Ave., New York. (Royalty, \$10.00 where admission is charged, \$5.00 where no admission is charged.) 50 cents.
 14. *A Sign Unto You*. By JEAN LEE LATHAM. One act. Scene: a living room. Time, 35 minutes. Two men, three women, one child (who does not speak). The story of how a waif brings the Christmas spirit to a self-satisfied group of rich people. 35 cents per copy. Dramatic Publishing Co., 542 S. Dearborn St., Chicago. (No royalty.)
 15. *The Coming of Christ*. By JOHN MASEFIELD. Designed for the chancel. Thirteen men, one woman, several attendants, and a chorus. A poetic production of great beauty. Difficult. Macmillan, New York. \$1.50. (Royalty on application.) Music separate, by Gustav Holst. Curwen, Inc., Germantown, Philadelphia. \$1.50.
 16. *The Christmas Child*. By ELEANOR MOLES. A one-act play for children. Three girls, seven boys, and the teacher. Dramatic Publishing Co., 542 S. Dearborn St., Chicago. (No royalty.) 35 cents.

Hammond Library Extension Service Bulletin

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

ALBRIGHT, W. F.: The Archaeology of Palestine and the Bible
BUNDY, W. E.: A Syllabus and Synopsis of the First Three Gospels
LODS, A.: Israel, from Its Beginning to the Middle of the Eighth Century
MANSON, T. W.: The Teaching of Jesus
PURINTON, C. E.: The Re-interpretation of Jesus in the New Testament
SCOTT, E. J.: The Literature of the New Testament
TITTLE, E. F.: Jesus after Nineteen Centuries

Church History:

BOGGS, N. T.: The Christian Saga (2 vols.)
CHURCH, F. C.: The Italian Reformers
DENISON, J. H.: Emotional Currents in American History
GREENAWAY, G. W.: Arnold of Brescia
HAROUTUNIAN, J.: Piety versus Moralism
JORDAN, W. K.: The Development of Religious Toleration in England
MACDONALD, A. J.: Hildebrand, a Life of Gregory VII
McGIFFERT, A. C.: A History of Christian Thought, Vol. I.
PLOOIJ, D.: The Pilgrim Fathers
SIKES, J. G.: Peter Abailard

Missions and the Science of Religion:

AXLING, W.: Kagawa
JARVIS, C. S.: Yesterday and Today in Sinai
LYALL, L. A.: Mencius
MACKAY, J. A.: The Other Spanish Christ
MOTT, J. R.: Liberating the Lay Forces of Christianity
OLDHAM-GIBSON: The Remaking of Man in Africa
SAUNDERS, K.: The Heritage of Asia
SHAH, S. I. A.: Mohammed: the Prophet
YEO, M.: St. Francis Xavier, Apostle of the East

Philosophy, Psychology, and Science:

ADLER, A.: What Life Should Mean to You
CARRINGTON, H.: The Story of Psychic Science
EMMET, D. M.: Whitehead's Philosophy of Organism
GILKEY, J. G.: Managing One's Self
NEEDHAM, J.: The Great Amphibium
SCHWEITZER, A.: The Philosophy of Civilization
THOULESS, R. H.: Straight and Crooked Thinking

Religion and Theology:

BRUNNER, H. E.: The Theology of Crisis
DIMNET, E.: What We Live By
FOSDICK, H. E.: As I See Religion
HANSON, W. G.: The Message of Karl Barth
HEILER, F.: Prayer
JONES, R. M.: A Preface to Christian Faith in a New Age
WHITLEY, W. T.: The Doctrine of Grace

The Chicago Theological Seminary REGISTER

Pastoral Theology:

HOLMAN, C. T.: The Cure of Souls
KERR, H. T.: Children's Worship Story-Sermons
McCALL, O. W. S.: The Uses of Literature in the Pulpit
NEWTON, J. F.: If I Had Only One Sermon To Prepare
OLIVER, J. R.: Pastoral Psychiatry and Mental Health
OXNAM, G. B.: The Varieties of Present-Day Preaching
SMITH, R. L.: Winning Ways for Working Churches
STAMM, F. K.: Through Experience to Faith

Social Ethics:

ADDAMS, J.: The Excellent Becomes the Permanent
ALLEN, F. L.: Only Yesterday
CHASE, S.: A New Deal
DAVIE, M. R.: Problems of City Life
DOUGLAS, P. H.: The Coming of a New Party
FRANK, G.: Thunder and Dawn
HOCKING, W. E.: The Spirit of World Politics
McCONNELL, F. J.: The Christian Ideal and Social Control
MIMS, M.: The Awakening Community
SALTER, A.: Recovery
THOMAS, NORMAN: As I See It
WINGFIELD-STRATFORD, E.: They That Take the Sword

Religious Education:

HARRIS, E.: Twenty-One
HARTSHORNE-MILLER: Community Organization in Religious Education
MAUS, C. P.: Youth and Creative Living
McLAUGHLIN, H. W.: Religious Education in the Rural Church
Parent Education
ROGERS, J. E.: The Child and Play

Drama, Literature, and Biography:

ANDREWS, C. F.: What I Owe to Christ
BRADFORD, G.: Biography and the Human Heart
BROOKS, V. W.: Life of Emerson
BUCK, P. S.: The Young Revolutionist
ERNST, J. E.: Roger Williams
HOLLIS, C.: Saint Ignatius
KANG, Y.: The Grass Roof
MACLEAN, C. M.: Dorothy Wordsworth
MAXTON, J.: Lenin
ROLLAND, R.: Goethe and Beethoven
SHILLITO, E.: Craftsmen All
SHILLITO, E.: Poetry and Prayer
WALSH, W. T.: Isabella of Spain
WORCESTER, E.: Life's Adventure, the Story of a Varied Career

Music:

BRAWLEY, B.: History of the English Hymn
MOORE, D.: Listening to Music
SPECHT, R.: Johannes Brahms

MATTHEW SPINKA, *Librarian*